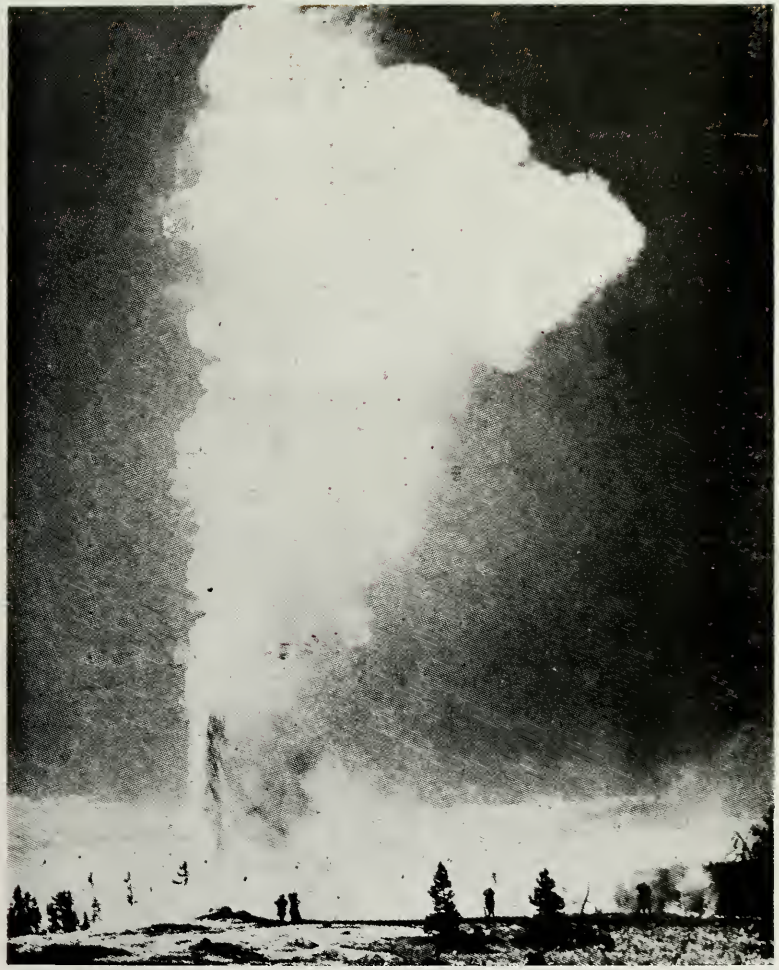
Millennial Star



"Old Faithful" Geyser, Yellowstone Park

Vol. 102, No. 50 Thursday, December 12, 1940

POETRY

THE PLOUGH

A Landscape In Berkshire

Above yon sombre swell of land
  Thou see'st the dawn's grave orange hue,
With one pale streak like yellow sand,
  And over that a vein of blue.

The air is cold above the woods;
  All silent is the earth and sky,
Except with his own lonely moods
  The blackbird holds a colloquy.

Over the broad hill creeps a beam,
  Like hope that gilds a good man's brow;
And now ascends the nostril-stream
  Of stalwart horses come to plough.

Ye rigid ploughmen, bear in mind
  Your labour is for future hours:
Advance—spare not—nor look behind—
  Plough deep and straight with all your powers!

—R. H. Horne.

THOUGHT FOR THE WEEK:

If you brood over your troubles you'll have a good hatch.

1840 Hundredth Year of Publication 1940

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

Vol. 102, No. 50 Thursday, December 12, 1940 Price Two Pence

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JAMES P. HILL
Editor—Publisher

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There is a welding link between the fathers and the children. It is the baptism for the dead. For we without them cannot be made perfect. Neither can they without us be made perfect. Neither can they nor we be made perfect, without these who have died in the gospel also.
—Doctrine and Covenants 128: 18.

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EDITORIAL

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THIS WEEK'S COVER

ANOTHER of nature's wonders is portrayed on the cover of this week's issue of one of the natural hot water geysers in Yellowstone Park, one of nature's playgrounds. Again the "Star" is pleased to print another article by Mr. J. A. Pilling, F.R.G.S., and we are sure our readers will enjoy reading the material contained therein. See page 854.

"Hearts Of The Children—Turned To The Fathers—"

HERALDED BY VISIT OF ANGEL MORONI

ONE hundred and seventeen years ago, the boy prophet, Joseph Smith, retired to the privacy of his room to engage in solemn prayer. He felt the need of supplication to the Almighty—felt the need of obtaining additional light. It had been three years and more since he received his first vision, wherein he saw and communed with the Father and the Son.

"I betook myself to prayer and supplication to the Almighty," he said in recounting the story himself, "that I might know of my state and standing before Him, for I had full confidence in obtaining a divine manifestation as I previously had done."

With faith such as this, he knelt in the solitude of his room in humble prayer, and while thus engaged discovered his room becoming light. The brilliance increased until it surpassed that of the noonday sun. In the midst of the light, standing in the air, for his feet did not touch the floor, appeared an angelic being. He was clothed in a white robe, draped loosely about him. His hands and feet were bare, as was his head also.

This personage announced that his name was Moroni, and that he was a messenger sent from God. It was an astonishing announcement, for he was the first angel to appear in modern times. Yet Joseph was not surprised. As he said, he had "full confidence in obtaining a divine manifestation as I previously had done."

Moroni told the youthful prophet many things that night; revealed the place wherein were deposited the plates from which the Book of Mormon was later translated; told him his name should be known for good and evil among nations, kindreds and tongues; forecast the coming of Christ at the great and dreadful day, and added:

"For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall burn as stubble; for they that come shall burn them, saith the Lord of hosts, that it shall leave them neither root nor branch."

He interpreted passages of scripture for him, and said that the "fulness of the Gentiles was soon to come in." He then quoted from the last chapter of Malachi, but with some changes in phraseology, concerning another angelic being destined to come to earth before the great and dreadful day spoken of. He gave his name, and explained his work. It was Elijah of old, who, as a messenger from heaven, was to again appear upon the earth in latter days.

The words Moroni used were:

WORDS OF MORONI

"Behold I will reveal unto you the priesthood by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children, the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at His coming."

This was the first modern announcement of the coming of Elijah in the last days. It was a promise of the restoration of the powers of the priesthood, an acknowledgment that men in modern times would be empowered to speak and act in the name of Deity, as were His servants anciently.

It was a forecast of the performance of sacred ordinances in behalf of the living and the dead—ordinances which would be sealed in heaven as well as upon earth, through the operation of the powers to be restored through Elijah.

The coming of this ancient prophet to "reveal" keys to the priesthood, marked a new era in the world, and heralded a work so far reaching as to affect every man, woman and child who will believe the gospel.

The mission of Elijah was to form one of the major themes in the ministry of the Prophet Joseph Smith. It is significant that it was one of the first things to be called to the young man's attention at the outset of his life's work, and that it formed the burden of his thinking and planning in the last years of his career.

Elder Joseph Fielding Smith
Member of the Council of the Twelve and President of the Genealogical Society of Utah

Joseph Smith lived to receive the ministration of Elijah in fulfilment of Malachi's prediction. The ancient prophet appeared to him in the Kirtland Temple, April 3rd, 1836, and committed to him the keys of the priesthood referred to by Moroni in his announcement just over 117 years ago.

The result was astonishing. Within a few years, men became interested in their forefathers as never before. The first genealogical society was organized eight years after Elijah came. Groups of men and women became interested not only in the names and genealogy of their forefathers, but in the things they did. Places of historical interest were marked, repaired, and made into shrines. Libraries specializing in genealogical work sprang up in many lands, until today people in more than 30 different nations are actively seeking after their dead. The "hearts of the children" have literally been turned to their fathers in fulfilment of the prediction of Moroni to Joseph Smith.

The Latter-day Saints alone understood the meaning of this new interest in genealogy, while many abroad, not of the Church, compiled volumes upon volumes of genealogical data without knowing why.

The members of the Church knew that behind all this activity the spirit of Elijah was operating, working out the great purpose of the Almighty to provide salvation for the dead as well

as for the living, and to place in the hands of mortal men the sealing powers of the priesthood.

Since the membership of the Church alone knew the reason for the renewed and world-wide interest in ancestry, and since they alone had the priestly powers to USE the information thus provided, a great responsibility rested upon them.

DUTY OF LATTER-DAY SAINTS

Consider for a moment the picture we have before us.

On the one hand are vast stores of genealogical data compiled by persons in more than 30 nations as, under the influence of the divine spirit, the hearts of the children (living men and women) were turned to their fathers.

On the other hand are the Latter-day Saints—the only people in the world to whom had been revealed the purpose of it all—the only people in the world who can put this genealogical data to the use for which God intended it.

To bring these two forces together would mean that ordinance work would be done in the temples of the Church for the forefathers of the children (living men and women) who had performed the necessary research. It would mean that salvation would come to the hosts of the dead.

To the Latter-day Saints this vicarious work came as a divine command, a specific assignment. If they failed in the performance of the work, would the genealogies have been gathered in vain? Would the mission of Elijah be nullified?

Recall the words of Moroni at this juncture. "And he (Elijah) shall plant in the heart of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; **if it were not so the whole earth would be utterly wasted at his coming.**"

Thus was the importance of the work stressed in his youth to the Prophet Joseph Smith. If it were not accomplished, the whole earth would be utterly wasted. Impressed so indelibly upon his mind, it was not surprising that the Prophet regarded this work as being of the greatest importance, and with this thought in mind, he appealed with his might to the membership of the Church in an effort to get the work under way.

He urged the Saints to rapidly build the Nauvoo temple in which the ordinances could be performed, though the structure must be erected at tremendous sacrifice and in the face of the most bitter persecution.

At every opportunity he stressed it; told them "the greatest responsibility in this world that God has laid upon us is to seek after our dead," and declared that those who neglect it "do so at the peril of their own salvation."

Realizing the vast extent of the work, he urged the Saints to immediate activity in this regard. To wait was to delay the work of God. To work with all our mights was the only thing to do, he pointed out, adding that the time was so short our mightiest efforts would hardly complete the task in time.

(Continued on page 864)

★

When Robert Louis Stevenson Met A Mormon Missionary

AN incident in the life of the loved English author, Robert Louis Stevenson, recently came under my attention. It was Chesterton who said of Stevenson: "He died with a thousand stories in his heart." He was a great poet, he was a great humanitarian, and just prior to his death in faraway Samoa, which he loved passionately, he wrote:

"When the day comes, call us up with morning faces and with morning hearts, eager to labour, happy, if happiness be our portion, and if the day be marked for sorrow, strong to endure it."

Such was the prayer of this great soul, this world celebrity hidden away at the time thousands of miles from his native land. Such a man was Robert Louis Stevenson who met the Latter-day Saint missionaries in Samoa and admired their work among the natives.

The incident I refer to is described in the delightful autobiography of Isobel Field, "This Life I've Loved." This book is important because it is a fascinating recital of events in an interesting period and also because it includes many revealing things about the immortal Stevenson, step-father of the author.

Isobel Field tells in her book of a visit one day to the Stevenson home in Samoa of a young man, obviously an American, dressed in broadcloth. He asked for Mr. Stevenson, sending in his card. It developed that the interesting stranger was Elder Lee, a Mormon missionary. He had come to ask the advice of the great Stevenson about some points connected with dealing with the natives. He was cordially received, we are informed, and in the traditional English style, tea was served.

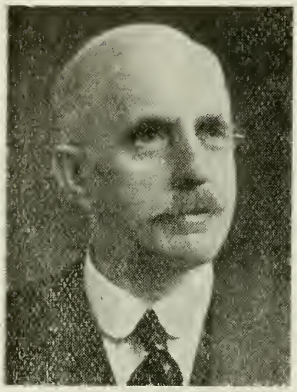
It is only a brief reference, that bit in Isabel Field's book, and what would we not give for an extended story of that historic meeting in distant Samoa! And yet there is much to warm the heart of a Latter-day Saint, for the author does add that all denominations in Samoa at that time may have differed among themselves on some points, but all agreed that the Mormon missionaries were earnest and kindly and intelligent.

—C. F. STEELE.

Yellowstone Park

THE LAND OF GEYSERS AND BOILING SPRINGS

By J. A. Pilling, F.R.C.S.



J. A. Pilling, Esq.

YELLOWSTONE PARK, one of the wildest and least unchanged of the areas in North America, is situated in the State of Wyoming, about 2,600 miles west of New York. So far as is known, the first visit of a white man to this place was made in 1807, but it was not until many years later that the geysers were revealed to the astonished gaze of other white men. It took several years to explore the region, which the explorers vowed must be preserved, and an Act was passed in 1872 setting aside the area for the benefit and enjoyment of the people, thereby establishing the first National Park as such in the world.

Yellowstone Park contains over 3,000 geysers and springs of boiling water or mud—more than in all the rest of the world. But these are not its only attractions: it lies at a general level of about 8,000 feet above the sea, and in it are snow-covered mountains rising to nearly 12,000 feet, beautiful gorges, lakes, rivers and magnificent waterfalls—which would be worth going many miles to see, even if there were no geysers.

The geysers and springs differ greatly in character: some only bubble and boil; some are quiescent; others shoot up vertically or sideways with tremendous energy; some spout at regular and others at irregular intervals; some are seldom in eruption and others are now inactive. The springs or steaming pools appear often to be vividly coloured and on their sides most beautiful incrustations are formed.

The Park is open to tourists for less than three months each year, as weather conditions during the greater part of the year are too severe. Snow-storms, icy winds and very low temperatures persist; the thermometer may drop as low as 50 degrees below zero, yet in the summer season the place can have sweltering heat in the day-time, but may also require central heating in the hotels at night.

After a pleasant journey by the Union Pacific Railroad, my party of four reached the Park by the western entrance. Our trip in the Park lasted 74 hours, during which we spent a night at three different places. Our journey by motor coach covered nearly 200 miles.

We had not gone many miles on the first day before we saw a black bear standing by the roadside. Everyone got excited and threw sweets to the bear—who has a very sweet tooth. Two dear little cubs were playing on a log near their mother.

Our route lay alongside the Firehole River, whose waters are warmed by the drainage from geysers and hot springs, yet are alive with trout. We saw many geysers and boiling springs and others of coloured mud. One large spring, the "Morning Glory," is an exquisite blue pool, and for some time we stood on the edge, entranced by its loveliness. The water, which is about 30 feet deep and distinctly bluish, was perfectly clear, and at the bottom we saw a smaller hole—a pipe leading down to unknown depths.

On stopping again near the river we saw pouring down the steep bank many streams of boiling water, which were the overflow from the Excelsior Geyser. This, the largest of the geysers, is an awful hole measuring about 300 by 200 feet and about 20 feet deep. It is a vast seething cauldron, terrible to look at even while quiescent. Before it ceased to be active, in 1890, it must have terrified onlookers to see huge columns of water, 50 feet in diameter, shooting up to a height of 200 to 300 feet for half an hour at a time.

The "Giant Geyser" spouts at irregular intervals for about an hour, when he sends up a column of boiling water to a height of 200 to 250 feet. His wife, the "Giantess," doesn't spout quite so much as her husband—contrary to what is usually considered as a function of the female species! But when she does get at it she spouts for 12 to 36 hours on end to a height of 150 to 200 feet.

Mammoth Hot Springs

The most famous of all the geysers is "Old Faithful," so called because it performs its task with clock-like regularity about every 65 minutes. The eruption, 120 to 170 feet in height, lasts about 4 minutes, during which time the water falls back into the crater or seeps through the ground, to be re-heated for the next performance. Night and day, winter and summer, this stupendous fountain has been playing for untold ages, and it is estimated that no less than 33 million gallons of water are thrown up every day. At night coloured searchlights were thrown on the fountain and produced a scene of enchanting beauty.

Our second day's journey took us over the "Continental Divide," a part of the Rocky Mountains 10,000 feet above sea level. From the eastern side all rivers eventually make their way to the Altantic Ocean, while those on the western side reach the Pacific.

A few miles further on we came to the Yellowstone Lake, a

(Continued on page 863)

THURSDAY, DECEMBER 12, 1940

EDITORIAL

Missionary Reminiscences

Elder L. Valess Dewey

THE writer does not remember a time when he did not desire with all his heart to fill a mission. And that was a large order for him. For, in addition to being unusually shy and bashful, he had a serious impediment in his speech. Many are the times that he has gone out to the far end of his father's farm in Idaho, where no one could hear or see him, and practiced public speaking on the horses and cows—just to make sure that he would be prepared for that missionary call when he should become old enough to fill such a mission.

When he was barely 17 years of age, the writer took the missionary course at the Brigham Young College, in order that he might not fail to be prepared when that call for a mission should come. And he will never forget that red-letter day, back in 1915, when he left Salt Lake City with a small party of fellow missionaries, bound for the mission field. He was privileged to go by way of San Francisco, for that was the year of the Panama Pacific Exposition in California. He will never forget his "maiden speech" in an Odd Fellows' hall in San Francisco, where all the Latter-day Saints in that great city were then meeting.

Arriving in Portland, Oregon, the headquarters of my first mission, I was warmly greeted by President Melvin J. Ballard (later the beloved apostle), and assigned to my field of labour. I shall take time and space to relate but one of the many valuable lessons learned on this mission. It was at Spokane, Washington, where I was largely instrumental in converting a talented, middle-aged lady to the restored Gospel. But just as I had made plans to baptize her, the local district confer-

ence was held, and I was called by the voice of authority to another field of labour. How I did want to remain and baptize my first convert! But the servants of the Lord had directed otherwise. The lesson? After all, the lady had not been converted to **me**, but to the **Truth**. And we both needed the lesson.

Shortly after returning home from my first mission, I found the United States at war with Germany. I went to Salt Lake City and offered my services to the 145th Field Artillery (1st Utah). I was assigned to the army band in the Headquarters company. Our spiritual leader at this time was the late Brigham H. Roberts—that grand old soldier of Christ and country. Chaplain Roberts soon organized the soldier boys into Bible study classes. I was privileged to act as one of his Bible class leaders. I used to spend many happy minutes in his tent, both in training camp and overseas. How I thrilled to his powerful sermons on the broad Atlantic! I was privileged to have part in the famous "sacrament meeting" in France; and was inspired by his successful rebuking of the terrible "flu" among the soldiers. When I returned from the war overseas, I felt that I had indeed filled a second mission.

After my marriage, I found myself again out in the mission field. This time at Tucson, Arizona—the seat of the University of Arizona—engaged as a music teacher. And this new life also turned out to be a real missionary experience. Shortly I was made a member of the Tucson Branch Presidency, and then for seven years President of the Tucson Branch of the Church. During this time a wonderful privilege came to me. Tucson was the missionary headquarters of the Southern Arizona District of the California Mission of the Church. And it became my peculiar privilege to spend much time at the district headquarters which was located in the branch chapel. My work as a music teacher permitted leisure time, and I made the very best use of that leisure time in counselling with the missionaries. I loved to watch the new missionaries come and go and to assist them in their wonderful growth and advancement. Also to entertain them in our home. Truly it was an inspiring experience.

On moving from Arizona to California, my missionary labours begin anew. Last month I was privileged to be set apart as a home missionary in the Long Beach Stake of Zion. Ever since my first mission began, I have loved to preach the Gospel in cottage meetings. Yet not until now have I really had the joy of participating in this particular field of missionary activity to any large extent.

And so the call of the mission continues. Missionaries—Do not think that your work is done when you leave the mission field for the first time. Actually it has just begun. The Lord has only begun to use you; for you have just now placed yourself in a position to really be of value to Christ and humanity. Yes, Missionaries, the Church needs you now as never before. Yet, even now the Church does not need you one hundredth, nay, not one millionth part as much as you need the Church.

—L. Valess Dewey.

The Missionary System Of The Church

By Elder J. Percy Goddard

President of Liberty Stake

THE Church of Jesus Christ of Latter-day Saints has been, from the beginning, a missionary church. In fact, there could have been no organization, such as we have today, without the missionary system which had its beginning from the very inception of the restored Church in the State of New York in 1830. However, it is not my purpose to give the history of the missionary work of this Church, but to call to your attention, what I conceive to be the influence of our missionary system on the membership of the Church, rather than to dwell upon the number of converts made, or the effect of our preaching in the nations of the earth upon the communities to which our missionaries have been.

The Church sends out approximately one thousand missionaries each year. There is no selfish motive actuating most of our young people who go into the mission field, but a real, genuine, Christian spirit of sacrifice.

George Elliott says, in one of her characters, "he was willing to make any sacrifice that was not unpleasant." Now, I want to tell you that our Mormon missionaries make sacrifices that are sometimes very unpleasant, involving hardships to themselves and frequently to their parents and loved ones, who cover the cost of keeping them in the mission field, for you should understand that our missionaries pay their own expenses, maintain themselves in the mission field while they are gone, or their parents, or perhaps brothers or sisters at home supply the money to keep them while out—involving a tremendous expense to the Church in the aggregate.

Sometimes young men who are seriously in love are called on missions and you can understand that the postponing of marriage for an additional two or three years involves real sacrifice.

However, most missionaries have prayed since they were little fellows that the time might come when they might be worthy to go into the mission field. They are therefore ready, primed to make whatever sascrifice may be involved in such service.

Not infrequently parents make considerable sacrifices. Yes, I have known widowed mothers to take in sewing, do washing for people in their community, and other household work, sometimes almost beyond their strength, in order to give their sons the privilege of missionary experience. This type of thing I have seen repeatedly, where sisters have worked and kept their brothers or sisters in the mission field. There is certainly nothing of selfishness in this sort of conduct.

I have been asked, sometimes, by people not of our faith, when I have explained this missionary system: "How do you get them to go, at their own expense, and spend years of their

lives in this way, doing missionary work for your Church?" Similar questions arise rather frequently with respect to the activities of this Church.

Once I conversed with a minister, and it developed that his interest was more than anything else in the tithing system of our Church, for our Church is financed and maintained by the observance of the ancient law of tithing. It developed that he had tried something of a tithing experiment with his own congregation. I explained how the tithing system operated, that it was a free will contribution on the part of the members of the Church, and when I had explained, as well as I could, what it meant and how it operated, and had answered a number of his questions, he said: "Well, now, Mr. Goddard, just one more question: Please tell me this: How do you get them to pay it?"

All these questions—how it is that people in this Church will deny themselves to pay one-tenth of their income to the Church, to devote themselves heart and soul unselfishly to the service of the youth of the community, why they will go to the far ends of the earth to carry the message of the Gospel, as they understand it—there is just one answer, and that is that we are convinced that this is not man's work, this is not a human institution, but it is God's work, a new dispensation of the Gospel of Jesus Christ, a restored power and authority to administer in the name of the Lord.

Our missionaries are convinced that they are assisting in carrying forward that warning message promised by the Master, before the judgments of the Lord are poured out upon the earth, carrying forward the warning message that John foresaw that the angel should bring to the earth.

They go forward in the spirit of the disciples of old, and I testify to you here that the power of God attends them in their ministry. If they go about their work in humility, earnestness, and faith they witness manifestations of God's power resting upon them. Many a missionary has had experiences such as I now relate.

Allow me to relate a personal experience.

I was working in the city of Berlin, nearly 40 years ago, as a young man. I had been tracting. That is, delivering pamphlets to the homes of the people, to those who would receive them. On a certain street my companion and I were going to re-visit homes where we had received a favourable reception before. As we approached an intersection where we should have turned to the left to go to the street where we had been working, an impression came to me: "Go to the right, in this other direction, and visit Sister So-and-so," who was a member of the Church. Then I thought to myself: "You are just trying to evade a tracting job this afternoon," so I put the impression aside. But as we drew nearer I again received the same impression, that same impulse. I do not say I heard any voice, no, but the impression came to me that we should go to the right. Again I put it aside, and said nothing to my companion, but as we came to the intersection that impression came so strong that I couldn't resist it, and I turned to my companion and said: "My brother, I feel that we ought to go and visit Sister So-and-so today." He was willing, so we went perhaps three-quarters of a mile in the other direction from where we had been

working. We went upstairs to the apartment, knocked on the door, and a voice inside invited us to come in. Ordinarily we couldn't have gone in, because there would have been a bolt or chain on the door; but we were able to open the door and walk in. There sat the woman, holding an infant in her one arm. We didn't have to be told that the child was desperately ill. As we entered the door she threw up her free hand and said: "Thank the Lord, He has answered my prayer. I have been praying all the morning that He would send the Elders to administer to my child."

What did she mean? We believe in the practice mentioned by James: "Is any sick among you? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick." This woman had faith in that promise. She couldn't telephone, and she had nobody to send, but she had prayed all the morning that someone having the authority might come and perform that holy ordinance for her very sick child.

Two weeks afterwards she was in our testimony meeting, bearing testimony that the power of the Lord had been made manifest in a very sudden recovery of that sick infant. However, the healing, though remarkable, was not so significant to me as the fact of the prompting. We had come to that intersection scores of times before, and the impression had never before come that we should go to the right, but on this day, as the mother prayed, the impression came.

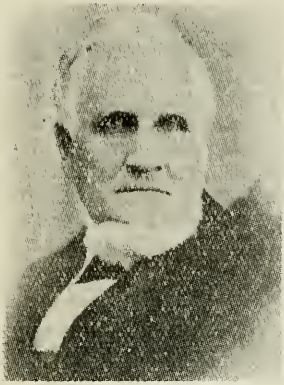
Scores, in fact hundreds of our missionaries have had very similar experiences, and other manifestations that God's power and blessings are attending them in their missionary service. I recall a few years ago a young lady from our community reporting her mission. She said the greatest thing her mission had done for her was that she had learned that when she needed God's help, He was there. I would rather have my son get that conviction deep in his soul, that when he needs God's help He is there, than have all the college education in the world, if one or the other has to be given up.

Having had the privilege of college training myself, I trust I am not unmindful of its importance, but if I had to forego one or the other for my boy, I would give him the missionary experience that he may learn that when he needs God's help, He is there; that he may contemplate carefully the importance of the vital things of life, the purpose of life, why we are here, what preparation we need to make here in order that we may get the most satisfaction out of life, and prepare ourselves for the eternities that are to come.

ERROR

In the third and fourth lines of the second paragraph in the Personal column of Vol. 102, No. 48, page 832, the sentence should have read: The bride . . . was attended by three bridesmaids—Miss Marion Baron of Hyde, and Misses Ivy and Hazel Woodhead. Brother Ralph Mount was best man and Messrs. Arnold and Leslie Whitehead acted as groomsmen.

John Taylor's Discussion With A French Scientist



John Taylor

IN 1850 Elder John Taylor was called on a mission to France. In Paris he began studying the French language and teaching the Gospel. Among the interesting people whom he met there was M. Krolokoski, a disciple of M. Fourier, the distinguished French socialist. M. Krolokoski was a gentleman of some standing, being the editor of a paper published in Paris in support of Fourier's views.

Another thing which makes the visit of this gentleman to Elder Taylor interesting is the fact that it was the society to which he belonged that sent M. Cabet to Nauvoo with the French Icarians, to establish a community on Fourier's principles. At his request Elder Taylor explained to him the leading principles of the Gospel. At the conclusion of that explanation the following conversation occurred:

M. Krolokoski: "Mr. Taylor, do you propose no other plan to ameliorate the condition of mankind than that of baptism for the remission of sins?"

Elder Taylor: "This is all I propose about the matter."

M. Krolokoski: "Well, I wish you every success; but I am afraid you will not succeed."

Elder Taylor: "Monsieur Krolokoski, you sent Monsieur Cabet to Nauvoo some time ago. He was considered your leader—the most talented man you had. He went to Nauvoo shortly after we had deserted it. Houses and lands could be obtained for a mere nominal sum. Rich farms were deserted and thousands of us had left our houses and furniture in them, and almost everything calculated to promote the happiness of man was there. Never could a person go to a place under more happy circumstances. Besides all the advantages of having everything made ready for him, M. Cabet had a select company of colonists.

"He and his company went to Nauvoo—what is the result? I read in all your reports from there—published in your own paper here in Paris, a continued cry for help. The cry is money, money! We want money to help us carry out our designs. While your colony in Nauvoo with all the advantages of our deserted fields and homes—that they had only to move into—have been dragging out a miserable existence, the Latter-day Saints, though stripped of their all and banished from civilized society into the valleys of the Rocky Mountains, to seek that protection among savages which Christian civilization denied us—there our people have built homes, enclosed lands, cultivated gardens, built school houses, and have organized a government and are prospering in all the blessings

of civilized life. Not only this, but they have sent thousands and thousands of dollars over to Europe to assist the suffering poor to go to America where they might find an asylum.

"The society I represent, M. Krolokoski, comes with the fear of God—the worship of the Great Eloheim; we offer the simple plan ordained of God, viz.: repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. Our people have not been seeking the influence of the world, nor the power of the government, but they have obtained both, whilst you, with your philosophy, independent of God, have been seeking to build up a system of communism and a government which is, according to your own accounts, the way to introduce the Millennial reign. Now, which is the best, our religion, or your philosophy?"

M. Krolokoski: "Well, Mr. Taylor, I can say nothing."

—From "Life of John Taylor," by B. H. Roberts, pp. 225-227.

100 YEARS AGO

From the "Star," December, 1840

"A NEW SECT"

(From the "Leeds Times")

"ONE of the most recent developments of fanaticism is the appearance of a new sect in different parts of England, entitled 'Latter-day Saints.' We believe that it first made its appearance in Herefordshire and Leicestershire, from which counties great numbers of its members have lately emigrated to the United States. The sect has also extended into Lancashire and Yorkshire, and by the labours of its preachers, it is now travelling northward into Durham and Northumberland.

DOINGS IN THE DISTRICTS.

Newcastle

A Southern Section Newcastle District Convention was held at Middlesbrough on Sunday, November 17th. Part of the 11.00 a.m. session was given over to testimony bearing, after which the speakers were Brother Derek Harland, and Brother S. Short of the District Presidency, who spoke on the "Necessity of living and teaching the Gospel by practical example." Brother Short also conducted the service.

At the 2.00 p.m. afternoon session President James Thompson of the Middlesbrough Branch conducted. "Men who Testify to the Book of Mormon" was the subject of the first speaker, President Sidney Featherstone of the Guisboro' Branch. Other speakers, who dealt on the "Gathering of the Saints," and "Authority of the Prophets," were Brother S. Short of the District Presidency, and District President Frank W. Oates, respectively. During this service Sisters Rowena Webster and Kathleen Featherstone rendered a duet.

. . . . .

On Sunday, November 24th, at a Baptismal Service held in the Sunderland Branch Chapel, John E. B. Miller was baptized by District President F. W. Oates, and was confirmed by Brother William W. France. Snr. May Jones was also baptized by President Oates at the same service and confirmed by Brother Stanley Short of the District Presidency.

YELLOWSTONE PARK

(Continued from page 855)

lovely stretch of water with a shore line of 100 miles. The surrounding mountains, some of which were snow-covered, reminded one very much of Scotland. A few feet from the shore is a curious formation called the "Fishing Cone" full of boiling water, with an elevation of about four feet out of the ice-cold lake. It is said that people used to catch fish nearby and cook them in the Cone without taking them off the line!

To describe the remainder of our journey in detail would more than fill the pages of this magazine, so I will mention very briefly a few of the other scenes in this wonderland of nature.

The Grand Canyon of the Yellowstone, a place of sublime beauty amazingly coloured in all the hues of the rainbow and many others, contains two magnificent waterfalls, one of which is nearly twice the height of Niagara, though of relatively small volume.

Then there was Mount Washburn, whose summit is 10,300 feet above sea level. An energetic member of our party set off with others, in motor coaches, at 3 o'clock one morning in order to see the sun rise. Fortified with coffee and rolls in the hotel kitchen, four bus loads went on this little tour. They went over precipitous roads with dangerous hairpin bends, and arrived back safely at 7.30, well pleased with their adventure.

At Mammoth Hot Springs, on the third day, we saw various "Terraces" formed by deposits from the waters. These terraces reach to a height of 300 feet, formed with numberless concentric basins. The water, trickling over the formations, has made a glorious variety of colours, and the conglomerations of coloured rocks and bluish water present a scene never to be forgotten.

We passed a place called "Apollinaris Spring," where water gushes forth from the rock in four small streams. When caught in the mouth the water is found to be aerated, very pleasant to the taste, and most welcome in the extreme heat.

Another object to attract our attention was the "Obsidian Cliff"—a mountain of volcanic glass, whose material was much sought after by Indians for making arrow heads, knives, etc. The glass is sharp and dangerous and, in order to build a road, the engineers hit upon a novel method; they lit huge fires in order to expand the glass and then dashed cold water over it, by means of which the rock was fractured.

To describe all the different animals, birds, etc., which make their home in Yellowstone Park would occupy too much space. We saw lots of huge moose, which reminded me of the tale of a Scotchman who had never before seen one of these large beasts. "What is the name of that animal?" said he. "Oh! that's a moose" was the reply. "Well," he said, "if that's a moose, what size are your rats?"

Many other wonderful sights charmed our eyes, and it was with great reluctance that we said good-bye to scenes which rank amongst the most marvellous in the world.

"HEARTS OF THE CHILDREN—TURNED TO THE FATHERS—"

(Continued from page 852)

"The Saints have not too much time to save and redeem their dead," he taught, "and gather together their living relatives that they may be saved also before the earth will be smitten and the consumption decreed falls upon the world. I would advise all the Saints to go to with their might, and gather together all their relatives to this place that they may be sealed and saved that they may be prepared against the day that the destroying angel goes forth.

At a time when these troubles hang over us all, it is well to remember our "greatest responsibility" as the prophet expressed it, and to think of it in the light of his warning to the Saints of his day:

"The Saints have not too much time to save and redeem their dead, and gather together their living relatives that they may be saved also before the earth will be smitten and the consumption decreed falls upon the world."

With world conditions as they are at present, Latter-day Saints are encouraged to greater efforts in the compiling of their own genealogies and the performance of temple work for their departed kindred. Since individuals and nations in many parts of the world have made such stores of data available, the membership of the Church have easier access to the records of their forefathers than has been the case in years. Due to the war, many sources are temporarily closed, it is true, and yet much research is still being done abroad.

NO ONE IS EXEMPT

It is the duty of every Latter-day Saint to carry on this work. No one is exempt.

"It matters not what else we have been called to do, or what position we occupy, or how faithfully in other ways we have laboured in the Church, none are exempt from the great obligation of performance of temple work for the dead," it is pointed out by Elder Joseph Fielding Smith, President of the Genealogical Society of Utah.

"It is required of the apostle as well as of the humblest elder. Place, or distinction, or long service in the Church, in the mission fields, the stakes of Zion, or where or how else it may have been, will not entitle one to disregard the salvation of one's dead. Some may feel that if they pay their tithing, attend to their regular meetings and other duties, give of their substance to feed the poor, perchance spend one or two years preaching in the world, that they are absolved from further duty.

"But the greatest and grandest duty of them all is to labour for the dead. We may and should do all these things, for which reward will be given, but if we neglect the weightier privilege and commandment, notwithstanding all our other good works, we shall find ourselves under severe condemnation."

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. . . AND FINALLY, A LITTLE HUMOUR.

Explorer: "We were slowly starving, but lived by cutting up our boots and making soup out of them."

Friend: "Hush, not so loud. The landlady might hear you."

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